


THE LIFE OF BIDAR



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**THE ANTIQUITIES  
OF  
BIDAR**



# **THE ANTIQUITIES OF BIDAR**

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**ASIAN EDUCATIONAL SERVICES  
NEW DELHI ★ MADRAS ★ 1992**

**ASIAN EDUCATIONAL SERVICES.**

\* C-2/15, S.D.A. NEW DELHI-110016

\* 5 SRIPURAM FIRST STREET, MADRAS-600014.



285-

First Published: 1917

AES Reprint: 1992

ISBN: 81-206-0501-2.

Published by J. Jetley

for ASIAN EDUCATIONAL SERVICES

C-2/15, SDA New Delhi-110016

Processed by APEX PUBLICATION SERVICES

New Delhi-110016

Printed at Gaytri Offset Printers

A-66, S. No. 2 Noida, Distt. Ghaziabad (U.P.)

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# THE ANTIQUITIES OF BIDAR.

“Should my heart ache, my remedy is this ;  
A cup of wine, and then I sip of bliss.”

*Inscription over the tomb of Ahmad Shāh Bahmanī,  
the founder of modern Bidar.*



THE town of Bidar stands on a beautiful plateau 2,330 feet above the sea-level ; its situation is picturesque and its climate bracing : it is a place over which the spirit of romance seems to have brooded from of old, and with which from the earliest times have been knit the associations of poetic myth and the glamour of old-world legend. Thus we read how Nala, the love-sick Raja of Malwā, came to woo the beautiful princess Damayantī, “whose stature was like a lotus-stalk, and whose eyes were like the almond”—the beloved daughter of Raja Bhimsen of Vidarbha. This episode, which is treated with so much of poetry in the Mahābharata, has been beautifully retold in imperishable verse by Faiẓī, the poet-laureate of Akbar, in his well-known double-rhymed poem, the Nal-u-Daman. Again, in the Mahabhārata, we find the love-god Krishna abducting the handsome sister of Raja Rukmin of Vidarbha, who is stricken to the heart at the slight offered to him by the demi-god, renounces the world and returns to the jungles of Bhatkulī. And then we glide down the stream of time and see in fancy the “sweet-voiced” Parī Chehrah (Fair Face) with the love-light in her eye laying siege to the soft heart of Prince ‘Alāu-d-dīn ; while the envious taunts of his previous consort, the talented Malika-i-Jahān (Queen of the world) assail our ears.

Encircled as it is by a halo of romance the metropolis of the Bahmanī and Barīd Shāhī kings also possesses edifices and shrines, which in magnificence and splendour vie with the monuments of

Granada and Cordova. But before making an attempt to describe these monuments in all their characteristic details, it will be worth while to give a brief history of the town, and narrate the vicissitudes through which it passed under various rulers and diverse dynasties.

## HISTORY.

Modern investigations in Epigraphy and Numismatics have proved conclusively that the ancient kingdom of Vidarbha, which is mentioned repeatedly in early Sanskrit literature, corresponded with Berar and Khandesh; but the name, curiously enough, survives in Bidar which may have been an important town. *Firishta* and *Muhammad Şālih* both describe Bidar as the seat of the government of the Rāes of the Dekhan, but their information seems to have been based merely on tradition, and probably what they mean is that Bidar was a flourishing provincial seat when it was first besieged and captured by *Muhammad Tughlaq*, then Prince *Alaf Khān*, in 1323 A.D.<sup>1</sup> Practically speaking, the history of Bidar begins with the Muhammadan conquest of the Dekhan, and lasts till it was finally captured by the hosts of *Aurangzeb* in 1686 A.D.

Hindu  
Period.

Muham-  
madan Con-  
quest.

Early history  
under the  
Muham-  
madans.

In 1345 *Nuṣrat Khān*, who had farmed the revenue of the whole province of Bidar at one crore of rupees, unable to make good that contract, rebelled; but *Qutlugh Khān*, who was ordered against him from *Daulatabād*, expelled him from his government. A little later *Amīr 'Alī*, one of the *Amir-i-Jadīdāh* (New Officers), was sent from *Daulatabād* to collect the revenue of *Gulbarga*; but finding no legitimate authority in the country, he raised an army and occupied *Gulbarga* and *Bidar* on his own account in 1346 A.D.<sup>2</sup> *Muhammad Tughlaq* on this occasion also deputed *Qutlugh Khān* to subdue the rebellion, and when he reached the confines of *Bidar*, *Amīr 'Alī* gave him battle, but he was defeated and obliged to shut himself up in the city. He was, however, soon obliged to capitulate, and *Qutlugh Khān* sent him

<sup>1</sup> Briggs, *Ferishta*, Vol. I, p. 405.

<sup>2</sup> *Ibid.*, p. 429.

a prisoner to the Imperial Court. In 1347 Zafar Khān, who afterwards assumed the title of 'Alāu-d-dīn Bahman Shāh, appeared before Bidar with 20,000 horse, but did not attack the place until a large body of troops were sent to his assistance by the Raja of Warangal.<sup>1</sup> A great battle ensued in which the Royalists were defeated, and Imādu-l-Mulk, son-in-law to Muḥammad Tughlaq, was killed. After this battle Zafar Khān at the suggestion of Nāṣiru-d-dīn 'Ismā'il was unanimously elected as a king by the people of the Dekhan. The new monarch divided his empire into four provinces of which Bidar was one, its governor receiving the title of Ā'zam-i-Humayūn (the Auspicious Chief).<sup>2</sup>

After the establishment of the Bahmanī kingdom Bidar does not appear in history till 1429 when Aḥmad Shāh Walī, the tenth king of the dynasty, made it his capital. Khāfi Khān relates a pleasing story to account for Aḥmad Shāh's choice, and although some modern historians scoff at it, yet in the East, where the personal whims of a monarch go a long way, such a reason for a change of capital is not wholly unlikely. I translate the story below :—

"While the king (Aḥmad Shāh Walī) entered the environs of Parendah he noticed a dog pursuing a fox. After a long chase, when the dog neared its victim, the latter stood at bay and attacked the dog and drove it away. The king beholding the tiger-like courage of the fox attributed it to the invigorating climate of the place, and decided to build there a town with a fort and high mansions. He laid there the foundations of a strong fort more durable than the heavens, and styling the place Aḥmadabad Bidar made it his capital."<sup>3</sup>

Meadows Taylor speaking of the foundation and situation of Bidar says: "There is no more healthy or beautiful site for a city in the Dekhan than Bidar." Its central situation as well

<sup>1</sup> Khāfi Khān, *Muntakhabu-l-lubāb*, Vol. III, p. 14 (Bibl. Ind.), and Briggs, *Ferishta*, Vol. II, p. 289.

<sup>2</sup> Vide Elliot and Dawson, *History of India*, Vol. VII, p. 126, and Briggs, *Ferishta*, Vol. II, pp. 295-96.

<sup>3</sup> *Muntakhabu-l-lubāb*, Vol. III, p. 71.

Bidar becomes the capital under Aḥmad Shāh Walī.

Climate and situation.



as its lofty position gave it several advantages over the low-lying ancient capital, Gulbarga; and once it was given this honour, it always retained it until the final annexation of the town to the Mughal empire. A modern writer, referring to the rapidity of its erection, observes: "Soon, as if by magic, rose some miles to the north of Kulbarga one of the most splendid cities of India or of the world. The great mosque of Ahmadabad Bidar was for centuries unequalled for simple grandeur and solemnity, and the more delicate beauties of the Ivory Mosque (? Pavilion), inlaid with gems and mother-o'-pearl, was long one of the favourite themes with which travellers delighted to illustrate the wealth and prodigality of the realms of the far East.<sup>1</sup> In the year 836 A.H. (1432 A.D.) the fort or citadel was completed, and Firishta has it that the king ordered public rejoicings on the occasion.

'Alāu-d-dīn  
adorns the  
capital.

In 1435 Aḥmad Shāh Walī died, leaving his son 'Alau-d-dīn Shāh to ascend the throne at Aḥmadabād Bidar. This monarch further adorned the new capital with magnificent palaces and elegant gardens, and also founded charitable institutions and endowed them with considerable grants of land.<sup>2</sup> In the reign of Humāyūn Shāh, nicknamed Zālim (the Tyrant), Bidar was the scene of a most bloody massacre, perhaps unique in the annals of the country. In 1459 the king had marched an army against a Zemindar of Telingana, and during his absence a rebellion under Shāh Ḥabību-l-lāh and Prince Ḥasan Khān broke out at the capital. On hearing this the king's wrath knew no bounds. When he arrived at Bidar his first act was to punish the neglect of the city guard, all of whom, to the number of two thousand, he put to death with cruel torture. He also caused the Kotwal to be confined in an iron cage, every day cutting off some member of his body, which he obliged him to eat, until he died in a few days. For the punishment of the rebels themselves the king directed stakes to be set up on both sides of the King's Chowk, or market place, and caused vicious elephants and wild beasts to be placed

<sup>1</sup> *Historical and Descriptive Sketch of H.H. The Nizam's Dominions*, Vol. II, pp. 379-80.

<sup>2</sup> *Firishta*, Vol. II, pp. 434 ff.

Humāyūn's  
reign: mas-  
sacre at Bi-  
dar.

in different parts of the square. "The king ascending a balcony in order to glut his eyes on the spectacle first cast his brother Hasan Khān before a ferocious tiger, who soon tore the wretched prince to pieces. Other rebels were then beheaded in the king's presence, and the females, of their innocent and helpless families, being dragged from their houses, were violated and ill-treated in the palace-square by ruffians, in a manner too indecent to relate."<sup>1</sup>

In 1461 this cruel monarch died, and Khāfi Khān in his famous work quotes the following lines as the chronogram of the king's death:—

## TEXT.

(۱) همایون شاه مرد و رست عالم  
تعالی الله زهی مرگ همایون  
(۲) جهان پر ذوق شد تاریخ فوتش  
هم از ذوق جهان آرید بیرون  
(۳) آه مظلومان چراغ کشته روشن میکند  
اشک خونی رخنه در دیوار آهن میکند

## TRANSLATION.

- (1) Humāyūn Shāh died and the world was free;  
God is High! What a fortunate death!
- (2) The world felt ecstatic, and the date of his demise may be derived from (the phrase) "the World's Ecstasy."
- (3) The sighs of the oppressed rekindle the dead lamp, and their tears of blood pierce through a wall of steel.

Nizām Shāh  
succeeds Hu-  
māyūn.

Humāyūn Shāh was succeeded by his eldest son Nizām Shāh, who was then a child eight years old. The dowager-queen Makh-duma-i-Jahān managed the affairs of the kingdom aided by the advice of Khawajah Jahān and Khawajah Maḥmūd Gāwān. In the early part of the king's reign the Rāe of Orissa in conjunction with the Zamindar of Telingana invaded the Bahmanī kingdom, and plundered and laid waste the country as far as Kaulās. From

<sup>1</sup> *Ferishta*, Vol. II, pp. 461 ff.

there the Rāe of Orissa advanced to within ten miles of Bidar, it being his design to demand restitution of the country of Telingana, and to exact tribute from the child king. But the invaders were soon repelled and eventually a peace was concluded, according to which the Bahmanī king received a large sum as war indemnity. Soon after this campaign Sultān Maḥmūd Khaljī of Malwa invaded the Bahmanī territories, and in the action which followed the Bahmanī troops were defeated and pursued as far as the capital. The dowager-queen committed the charge of the citadel of Bidar to Mallū Khān Dekhanī, and returned with the young king to Fīrozabad. Sultān Maḥmūd Khaljī obtained possession of the city—the fort or citadel still held out—in seventeen days after the king's departure; a great part of the country also submitted to his authority, and it was the general opinion that the dominion of the house of Bahmanī would pass into the hands of the Khaljis of Malwa, when accounts were received that Maḥmūd Shāh of Gujrat had appeared on the frontier with an army of 80 thousand horse to help the young king. On hearing of his approach the Malwa ruler withdrew his forces, and retreated towards his own territory suffering considerable loss from the continual attack of the Bahmanī troops who harassed his rear.<sup>1</sup>

Bidar invaded by Maḥmūd Khaljī of Malwa.

Death of Nizām Shāh.

In 1463 Nizām Shah died suddenly in the midst of the festivities which were being held in the royal palace at Bidar, in connection with his coming marriage. Firishta writes: "On that very night when the assembly of mirth was full and the court rang with feasting and joy, screams issued suddenly from the royal apartments; and the voice of lamentation proclaimed with loud cries that Nizām Shah had departed this life.<sup>2</sup> He was succeeded by Muḥammad Shāh, the second son of Humāyūn, who was nine years of age, and the affairs of government were conducted as in the reign of his late brother by Khwajah Jahan and Khwajah Maḥmūd Gāwān, under the direction of the Queen-mother. In 1469 Maḥmūd Gāwān led an expedition into the Konkan, in the

Muḥammad Shāh ascends the throne.

<sup>1</sup> *Ferishta*, Vol. II, pp. 465 ff.

<sup>2</sup> *Ibid.*, p. 476.



course of which he captured many towns and fortresses including the island and port of Goa, which was then in possession of the Raja of Vijayanagar. Maḥmūd Gāwān returned to Bidar after an absence of three years and was received with great honour; the king paying him a visit of a whole week, conferring upon him the highest titles, with a suit of his own robes, and the Queen-mother gave him the appellation of brother.

In 1481 Bidar witnessed a cold-blooded tragedy, the effects of which ultimately led to the overthrow of the Bahmanī kingdom. The Dekhani nobles who had long been jealous of the growing power of Maḥmūd Gāwān laid a plot for his destruction. They forged a letter from him to the Rāe of Orissa in these words: "I am weary of the debaucheries and cruelty of Maḥmūd Shāh; the Dekhan may be conquered with little trouble. On the Rajahmandri frontier there is no officer of any merit; and that tract lies open to invasion from your quarter. As most of the officers and troops are devoted to my interest I will join you with a powerful army. When we have, in conjunction, reduced the kingdom, we can divide it equally between us." The letter was presented to the king when he was in a drunken mood, and he was so much upset by it that without weighing the probability of the circumstances, he sent for Khwajāh Maḥmūd and sternly asked him, "When any one is disloyal to his sovereign and his crime be proved, what should be his punishment?" The Khwajāh undauntedly replied, "Let the abandoned wretch who practises treason against his lord meet with no mercy." The king then showed the letter, upon seeing which the minister repeated this verse of the Qurā'n: "O God, verily this is a great 'forgery'." The king who had lost all command over his reason did not care to make any further examination and ordered his Abyssinian slave Jauhar to put the minister to death on the spot. Thus died Khwajāh Maḥmūd Gāwān in the seventy-eighth year of his age after he had been minister to four Bahmanī kings. A little before his death he completed a poem in praise of his master Muḥammad Shāh, the first verse of which is preserved in the *Muntakhabu-l-lubāb* of Khāfi Khān.

Maḥmūd  
Gāwān con-  
quers Goa.

Plot against  
Maḥmūd  
Gāwān.

ای شکل ضرب تیغت بردوش جان حمایل  
هیکل ز حرز سیفی وانگه هراس ای دل

Mulla 'Abdu-l-Karīm Hamadanī, the author of the *Tārīkh-i-Maḥmūd Shāhī*, has written an excellent life of *Khawajāh Maḥmūd Gāwān*, and an extract of it is given in the *Tārīkh-i-Firishta*. The Mulla composed the following verses on his martyrdom:—

Chrono-  
grams of  
Maḥmūd  
Gāwān's  
death.

#### TEXT.

شهید بی گنه مخدوم مطلق      که عالم را ز جودش بود رونق  
اگر خواهی تو تاریخ و فاشش      فرو خوان قصه قتل بناحق

#### TRANSLATION.

“If you would know the date, when the innocent martyr, truly worthy of veneration, whose bounty made the world glad, suffered death, you will find it recorded in ‘The unjust execution.’”

In another distich the same author observes, “If you are asked the date of his death, say that

بی گنه محمود گوان شد شهید

“The guiltless Maḥmūd Gāwān suffered martyrdom.”

The execution of the late minister caused profound grief among the “foreign” (Turki, Persian and Mughal) *amirs*, and, in spite of the remonstrances of the king, they declined to remain at the Court, and returned to their respective governments.

The king, a prey to the torturing memory of his injustice, did not survive this event long. On the 1st of Şafar 887 A.H. (March 24, 1482 A.D.), when to drown his miseries he had drunk himself into strong convulsions, he breathed his last crying that *Khawajāh Maḥmūd Gāwān* was tearing him to pieces. The date of his death is contained in the following verses:—

Muhammad  
Shāh's  
death.

#### TEXT.

شهنشاه جهان شاه محمد      که در بحر فنا ناگه فرو شد  
دکن شد چون خراب از رفتن او      خرابی دکن سرینج او شد



## TRANSLATION.

“Muḥammad Shāh Sultān, the ruler of kings,  
 “When suddenly summoned to yield up his breath,  
 “Abandoned the Deccan, and all worldly things,  
 “And ‘the ruin of Deccan’ recorded his death.”<sup>1</sup>

Coronation  
 of Maḥmūd  
 Shāh II.

Maḥmūd Shāh II ascended the throne of the Dekhan in the twelfth year of his age, and his coronation was conducted with much pomp and glory. Firishta has given a vivid description of the ceremony, and, as the coronations of Muhammadan kings have been rarely described, I make no apology for quoting the description here:—

“The Takht-i-Firoza (Turquoise Throne) was placed in the grand hall of audience, and on each side of it a chair of silver. Shah Mohib Oolla and Abdool Haneef, the two most celebrated men of the age, having offered prayers for the king’s prosperity, placed the crown on his head; then each supporting one arm they assisted him to ascend the throne, which at this time exceeded in splendour and intrinsic value every other in the world.<sup>2</sup> After which the holy men seated themselves on either side on the silver chairs placed for them. Nizam-ool-Moolk Bheiry (minister) and Kasim Bereed then advancing made propitiatory offerings,—an example which was followed by all the nobles and officers present. The king then conferred honours and titles on the *oomara* and presented them with *khil’ats* suitable to their respective ranks.”

Civil wars.

The reign of Maḥmūd Shāh II, which lasted for a long period, was a reign of troubles and civil wars, which ended in the subversion of the Bahmanī dynasty. The king was a mere tool in the hands of his minister, Nizāmu-l-Mulk Baiḥrī, and disturbances broke out frequently in the city of Bidar and other parts of the kingdom. During the king’s absence on an expedition in Telingana, Nizāmu-l-Mulk determined to seize as much of the royal treasure as possible, and then join his son, who was governor of Junir. The plot was discovered by the governor of Bidar, and

<sup>1</sup> *Firishta*, Vol. II, p. 518.

<sup>2</sup> The king later converted this throne into drinking goblets and vases.

Nizāmu-l-Mulk was seized and executed. In the year 896 A.H. (1490 A.D.) the Dekhanis and Abyssinians again conspired to subvert the influence which the "foreigners" possessed over the king. Pasand Khān combining with the Dekhanis agreed to assassinate Maḥmūd Shāh and place another prince of the royal family on the throne. The king narrowly escaped with his life, and for three days afterwards continuous attacks were made by his troops upon the conspirators and their forces who were in the city. In order to celebrate his escape from this danger, Maḥmūd Shāh held a magnificent festival lasting forty days, and went in solemn procession through the city, the streets of which were handsomely ornamented for the occasion. After this the king neglected the affairs of his government, leaving them entirely to the direction of his favourites. Khāfī Khān and Firishta have given vivid accounts of the morals of the Court at the time.<sup>1</sup> The latter writes, 'Musicians and dancers flocked to the Court from Lahore, Delhi, Persia and Khorassan; as also story-tellers, reciters of the Shah Namah, and other agents of pleasure. The people following the example of the Prince attended to nothing but dissipation: reverend sages pawned their very garments at the wine-cellars and holy teachers, quitting their colleges retired to taverns and presided over the wine flask. . . . . The consequence of this state of affairs became in a short time apparent; for excepting the province of Telingana and the districts adjacent to Ahmadabad Bidar, no parts of the kingdom in reality remained in the king's possession.'

Court morals.

Qasim Barid, *de facto* ruler.

Qasim Barid, who had succeeded Nizāmu-l-Mulk Baiḥrī as minister, had the king completely in his power, and practically ruled over the kingdom. During this time Malik Aḥmad Baiḥrī Nizāmu-l-Mulk, Faṭḥu-l-lāh 'Imādu-l-Mulk, and Yusuf 'Ādil Khān proclaimed their independence in Ahmadnagar, Berar and Bijapur respectively, founding the Nizām Shāhī, the 'Imād Shāhī and the 'Ādil Shāhī dynasties. A little later Qasim Barid also proclaimed his independence in Ausā and Qandhar, but the king made terms

Establishment of the Nizām Shāhī, the 'Imād Shāhī, and the 'Ādil Shāhī dynasties.

<sup>1</sup> *Muntakhhabu-l-lubāb*, Vol. III, p. 123, and *Ferishta*, Vol. II, p. 535.

with him and in 1492 confirmed him as Amir-i-Jumla or prime-minister. Thereafter the Bahmanīs ceased in fact to be a ruling dynasty, though Maḥmūd Shāh had four nominal successors in Bidar; Aḥmad Shāh II, 'Alāu-d-dīn Shāh II, Walīu l-lāh, and last of all Kalīmu-l-lāh, who died a fugitive in Ahmadnagar in 1527.

Amīr Barīd  
succeeds  
Qāsim Bar-  
īd.

In 1504 Qāsim Barīd died and was succeeded by his son Amīr Barīd. He was constantly at war with the newly established Bijapur kings, and in 1529 Ismā'il 'Adil Shāh marched at the head of a large force to Bidar, which he blockaded. Amīr Barīd entrusting the defence of the citadel to his eldest son withdrew to the fortress of Udgīr. After the blockade had lasted for some time the besieged made a sortie and a severe engagement ensued under the walls of the town. While the siege was still in progress 'Alāu-d-dīn 'Imād Shāh came from Berar to intercede with Ismā'il 'Adil Shāh for Amīr Barīd, but was informed that the injuries which the intriguer had inflicted on Bijapur could not be pardoned. Shortly afterwards Amīr Barīd was taken prisoner while in a fit of intoxication, and carried to the Bijapur king. He begged that his life might be spared and promised to induce his son to give up the fortress of Bidar and the treasures of the Bahmanī family. The son refused to give up the fortress, upon which the Bijapur king issued orders for Amīr Barīd to be trampled to death by an elephant. However his life was spared; and after a second parley with his son the garrison evacuated the place and returned to Udgīr taking a good deal of the Bahmanī jewels with them. Ismā'il now entered the fort and distributed the treasures amongst his nobles, troops, 'Alāu-d-dīn 'Imād Shāh and other neighbouring chiefs, reserving none for himself to show that he did not make war for the riches of the Bahmanī family.

Wars with  
the 'Adil  
Shāhis.

Amīr Barīd  
taken pris-  
oner.

Distribution  
of Bahmani  
treasures.

Amīr Barīd was in attendance on Ismā'il 'Adil Shāh at the sieges of Raichur and Mudgal in 1530, and after the conclusion of the campaign the Bijapur king restored Bidar to him on condition that he should give up Kalyāni and Qandhar to Bijapur. Amīr Barīd died at Daulatabad in 1549, and was succeeded by his son 'Alī Barīd, who was the first of the dynasty to adopt the title of Shāh. Firishta observes that though his grandfather Qāsim

Death of  
Amīr Barīd;  
'Alī Barīd  
succeeds  
him.



Barīd had assumed regalia he did not take the royal title.<sup>1</sup> In 1579 Murtaẓa Nizām Shāh made an attack upon the territory of Bidar, and laid a close siege to the capital itself. 'Alī Barīd applied to the king of Bijapur for assistance, who sent a large body of troops and promised to send more on certain conditions. At this time Murtaẓa Nizām Shāh heard of the rebellion of his son in Ahmadnagar, and relinquishing the siege hastily returned to his capital.

Murtaẓa Nizām Shāh attacks Bidar.

'Alī Barīd died in 1579 and was succeeded by his son Ibrāhīm Barīd. He reigned for seven years and was succeeded in 1586 by Qāsim Barīd II. In 1589 Qāsim Barīd II was nominally succeeded by his infant son, but a relative Amīr Barīd usurped the throne. He was expelled in 1601 by Mirzā 'Alī Barīd, another member of the family, and compelled to fly to Bhagnagar. Mirzā 'Alī Barīd Shāh reigned till 1609 and was succeeded by 'Alī Barīd II. In 1619 Ibrahim 'Adil Shāh II marched to Bidar to punish 'Alī Barīd II, who had maintained the family tradition of hostility to Bijapur. Bidar fell and 'Alī Barīd II and his sons were taken prisoners by Ibrāhīm, who carried them to Bijapur, where they ended their days in captivity, Bidar being annexed to Bijapur.<sup>2</sup>

Later Barīd Shāhī kings.

Bidar annexed to Bijapur.

In 1656 Bidar was besieged by Prince Aurangzeb, and was taken after a siege of twenty-seven days. In 1687, after the fall of Golconda, king Tānā Shāh (Abul Hasan) was sent to Bidar as Aurangzeb's prisoner. He was detained here for a few months until his removal to Daulatabad. Bidar remained in the possession of the Mughals till the first of the Nizām's declared his independence, when it submitted together with the other Dekhan forts.<sup>3</sup>

Aurangzeb conquers Bidar.

### THE MONUMENTS.

Bidar must have been a fine city in its palmy days; and although

“ . . . . . Decay's effacing fingers

“ Have swept the lines where beauty lingers; ”

<sup>1</sup> *Ferishta*, Vol. III, p. 497.

<sup>2</sup> *Historic Landmarks of the Deccan*, p. 191. *Ferishta's* information regarding the chronology of the later Barīd Shāhī kings is not very reliable.

<sup>3</sup> Bilgrami, *Historical and Descriptive Sketch of H.H. the Nizam's Dominions*.

The Fort.

yet the ruins of its noble monuments bear testimony to its pristine splendour. In describing these buildings chronologically the fort or citadel comes first. It was begun, as already stated, in 830 A.H. (1426 A.D.) during the reign of Aḥmad Shāh Walī, and took six years to complete. The fort stands on an eminence in the rolling plateau, and commands a country 300 ft. below towards the west and north. It is guarded by a triple ditch, the partition walls of which have been hewn out of the living rock (Pl. II). The barbicans, bastions, towers and gates are all very solidly built, and most cleverly arranged. History tells us that although Bidar was besieged eight times, the invaders could never conquer the citadel on account of its excellent defences. On some of the bastions are mounted large pieces of ordnance, one of which may favourably compare with the Malik Maidān of Bījāpūr (Pl. IIIa). Its circumference near the muzzle is 11 ft., and the bore is 1 ft. 8 in. M. Thevenot saw the gun in 1667, and roughly calculated the mouth to be 3 feet wide. Another gun is extraordinary on account of its length, which is 28 ft. 11 in., being 3 ft. longer than its rival in Gulbarga (Pl. IIIb). These pieces are built up with bars of laminated metal, bound with hoops beautifully welded together, the surface being well polished and bronzed. Some of them have the maker's name engraved upon them together with the charge of powder to be used. Circular earthen gun-powder measures with hanging arrangement have recently been discovered in various sizes in an old arsenal; they seem to be contemporary with the guns (Pl. Xa).

Rangin Ma-  
hall

Entering the fort by a zigzag path after crossing several gates the first building of note is the Rangin Maḥall or the Painted Palace (Pl. V) so called as its façade and inner walls were once profusely decorated with tiles of diverse colours. The building stands on a lofty plinth and is approached by a long flight of steps. Its eastern wing consists of three spacious vaulted halls in which the court and the office of the First Taluqdār are now located. The old paintings and tile-work of these halls have completely disappeared; but the cement ground on which the tiles were laid is still intact in several places, and the old patterns can be traced

on it. To the right of this block and adjacent to it were the royal apartments, comprising a hall, supported on exquisitely carved wooden pillars, and a pavilion which though square at the base appears octagonal on account of its deeply recessed windows. The wooden pillars of the hall were once beautifully painted and gilt like the pillars of the *Āthār Maḥall* of Bījāpūr, but the hand of the vandal has left little of the gilt, and the inevitable white-wash of the P.W.D. laid on annually with unremitting zeal has completely obscured the fine carvings on the pillars. The chief attraction of the pavilion, or the *Shāh Nishīn*, is the grand display of the old tile and mother-o'-pearl work which covers the walls. The design, which bears traces of Persian influence, is not confined to geometrical patterns, but has most beautiful and elegant floral and calligraphical devices, and derives an added charm from its colour. Blues merging into green or violet, blend with gold and rose-pink in a perfect revelry of colour. The Mughal adorned his pavilions (*Muthamman Burj*) in the palaces at Delhi and Agra by a lavish use of precious stones, *e.g.* agate, cornelian, lapis-lazuli: the Barīd *Shāhī* prince employed cheaper materials, but the effect is not less striking nor less artistic. Inside the pavilion there is a marble tank which probably was kept filled with rose-water to allay the thirst engendered by tropical heat. Persian verses inscribed in letters of mother-o'-pearl on a ground of highly polished black basalt record the fact that this pavilion was built by 'Alī Barīd. The lines, which I quote below, are fine specimen of the Persian literature of the period.

(a) *Inscription on the inner arch of the pavilion.*

#### TEXT.

هر در ثمین که در صدف دارد عشق      از بهر نثار در گهت دارد عشق  
عاشق شود آنکس که در آید ز درت      گویا ز در و بام تو می بارد عشق  
المستنصر بنصر الله      الملك المالک المجلس المکرم و الهمایون الاکرم  
برید ممالک علی .



## TRANSLATION.

Every precious pearl which cherishes love in its shell,  
 Cherishes the desire to be given away in alms at thy court.  
 Anyone who enters thy door is inspired with thy love ;  
 As if love pours down from thy portico and balcony.

Invoker of Divine help, the supreme king, Majlis-i-Mukarram,  
 Humāyūn-i-Akram, Barīd-i-Mamālik, 'Alī.

(b) *Inscription over the windows of the pavilion.*

## TEXT.

ای منظر دیده از جمالت روشن      وی کرده چو در در صدف سینه وطن  
 بخرام بشه نشین خلوتگه دل      که از (کز) بهر تو آراسته شد این گلشن

## TRANSLATION.

O Thou ! who hast brightened the sight of mine eye,  
 Who hast taken thy abode in my breast (*lit.* taken thy abode in  
 the bosom like the pearl in the shell),  
 Gracefully enter the chamber of my heart,  
 For that pleasance has been adorned for thy use.

(c) *Inscription over the outer gate of the pavilion.*

## TEXT.

شاه نشین چشم من تکیه گه خیال تو  
 جای دعاست شاه من بی تو مباد جای تو

## TRANSLATION.

Since in my eye (*lit.* the chamber of my eye) always dwells the  
 image of my lord,  
 It is my prayer that my sight may remain only as long as that  
 vision.

Close to the Rangīn Maḥall, are the remains of the Gagan  
 Maḥall, the Tarkash (Tirkash) Maḥall, the Chīnī Maḥall, the  
 Nagīnā Maḥall and the Royal Bath, all of which were built during  
 the reign of Muḥammad Shāh Bahmanī. These lofty structures which

are several storeys high are now in a more or less ruinous condition, but their spacious halls relieved with beautiful water-channels, cascades, etc., give us an admirable idea of their past splendour. In the Royal Bath is now located the Court of the District Judge, while the Tarkash Maḥall has become the Record Room of the Taluqdār's office. A part of these buildings is utilized as the District Jail! Thus verily doth time bring its revenges.<sup>1</sup> On the gate of the inner enclosure the following lines are inscribed:—

## TEXT.

بتوفیق اللہ قادر و سبعل عمارات شاہان دیرینہ دوران  
ز مسجد و کوٹ و محلها و ایوان مجدد نموده ملک شان امرجان

## TRANSLATION.

“By the grace of the Holy and Almighty God,  
The buildings of bygone kings,  
Comprising mosques, forts, palaces and halls,  
Were repaired by the sovereign-like Malik Marjān.”

This Malik Marjān was an old servant of Ibrāhīm ‘Ādil Shāh, the governor of Bidar, when Aurangzeb laid siege to the town. The account of his gallant defence against the Mughal hordes is vividly given in contemporary Mughal histories.

Solā Khamb  
Mosque.

Adjacent to the Tarkash Maḥall is the famous Solā Khamb Mosque (Pl. VII), a most massive building, solemn in its simple grandeur, supported on circular pillars, which are 4 ft. 3 inches in diameter. The whole mosque measures 295 feet by 77 feet, and is divided into square bays, which are surmounted by low domes. The central dome towards the west end is bigger than the rest, and has been carried to a considerable height. The monument has lost much of its charm owing to the buildings which have recently sprung up around it, and sadly obstruct the view. Some of the domes have crumbled and except the central portion; which is now enclosed with low walls, the mosque has fallen into disuse. On the walls an inscription originally belonging

<sup>1</sup> Since writing this, His Highness' Government have issued orders that the Jail be removed from the old palaces, which should be repaired.



to a balcony built by one Qalandar Khān, governor of Bidar under Aurangzeb, has been recently set up. It reads thus:—

## TEXT.

بدور شاه عالم گیر غازی	که از عدلش شده گیتی منور
قلندر خان بهار باغ دولت	که از بویش جهان گشته معطر
به پیش آفتاب دست جودش	بود دریا و کان یک ذره کمتر
رواقی ساخت بهر یادگاری	که باشد زیر این فیروزه منظر
پی تاریخ او از طارم چرخ	ندا آمد که <u>خال روی بیدر</u>

## TRANSLATION.

In the reign of Shāh 'Alamgīr, the victorious,  
By whose justice the world has been illumined,  
Qalandar Khān, the bloom of the garden of the State,  
Whose sweet odour has perfumed the country :  
Before the sun of whose generous hand,  
The treasures of the ocean and the mine dwindle to a particle,  
Built a balcony as a memorial,  
To last long under the azure window of Heaven.  
For the date of its erection from the balcony of the sky,  
These words were heard—" *The beauty-spot (lit. mole)<sup>1</sup> on the face  
of Bidar.*"

The mosque has also some interesting historic associations, and as they throw light on the administration of the period I venture to describe them below:—

"Prince Alla-ood-Din Shah was fond of learning, and sometimes he would ascend the pulpit in the grand mosque on Fridays and festivals, and read the Khootba, in which he mentioned himself by the following titles: 'The monarch just, merciful, patient, and liberal to the servants of God, chief in worldly and religious affairs, son of the most distinguished among princes, Ahmad Shah Wali Bahmani.' One day an Arabian merchant who had sold some horses to the king, the payment of which was delayed by

<sup>1</sup> In the East a mole on the face of a person is a mark of beauty.

the officers of the household, being present when he read the above titles, roused by the ill usage he had experienced exclaimed with a loud voice. 'Thou art neither the just, the merciful, the patient, nor the liberal king, but the cruel and the false, who hast massacred the Prophet's descendants, yet darest to assume such laudatory titles in the pulpit of the true believers.' The king, struck with remorse, commanded the merchant to be paid on the spot, saying that those would not escape the wrath of God who had thus injured his reputation."<sup>1</sup>

This is an instance of how in the Islamic countries the king was approachable even to his lowliest subject, and the ministers and high officials of the state could not tyrannise over the people.

It was in this mosque that Prince Aurangzeb jubilant at his conquest of Bidar hastened in 1686 to have the Khutbā read in the name of the Emperor (Shāhjalān).

The date of the building is not exactly known, but it is coeval with the Gagan Maḥall, Tarkash Maḥall, etc. Muḥammad Ṣāliḥ describes it as two hundred years old when Aurangzeb conquered Bidar, and Khāfi Khān relates that it was built by the minister Khwājāh Jahān.<sup>2</sup> As the title was conferred on several ministers by the Bahmanīs, it is difficult to say precisely which of them erected the mosque.

Leaving this group of buildings, a road takes us to the Zenana palaces, which are now a mass of ruins, and except a few spacious enclosures nothing of them remains. Close to these palaces are the remains of the famous Takht Maḥall (Throne-hall) which witnessed the coronations of so many Bahmanī and Barīd Shāhī kings, and to extol the magnificence of which the poet Adharī composed the following quatrain :—

“How excellent is this strongly built palace, compared with  
the excessive loftiness of which  
The sky is but as a step at its threshold.  
'Tis an impropriety to compare it with Heaven,

<sup>1</sup> *Ferishta*, Vol. II, p. 450.

<sup>2</sup> *Vide* Elliot and Dowson, *History of India*, Vol. VII, p. 125, and *Muntakh̄k̄h̄ abul-lubāb*, Vol. II, p. 452.

Date of the  
Solā Khamb  
Mosque.

Zenana pala-  
ces and the  
Takht Ma-  
hall.

Verily! it is the palace of the Sultān of the world, Aḥmad Bahman Shāh.'

This structure is also in complete ruins, and owing to the accumulation of débris it is difficult to determine its plan. The remains of tile-work, which are visible here and there, prove that the building was once adorned with this kind of decoration. The most striking thing which I noticed in the building was that in one of its chambers the device of distributing the weight of the dome by overlapping arches was exactly the same as the arrangement in Muḥammad 'Ādil Shāh's tomb at Bijāpūr. The credit of being the originator of this device may therefore rest with the Bahmanīs, although to the 'Ādil Shāhīs must go the praise for carrying it to such a scale as to make their dome one of the wonders of the world.

It may be noticed that at Bidar the architect used a variety of devices to counteract the lateral thrust of the dome, and the various quaint shapes which he has given to the domes themselves recall Fergusson's remark that "in the East they did play with their domes." It is my intention to illustrate these domes by sectional and other drawings in a future issue of this Report.

In chronological order, the next group of monuments are the tombs of the Bahmanī kings, which are situated at a distance of two miles from Bidar in a village called Āshṭūr. These tombs, which are twelve in number, are very much in the same style—standing on square bases and surmounted by bulbous domes (Pl. VIII); but their chief interest lies in their rich decorations of tile-work and paintings. The biggest of these tombs is that of Aḥmad Shāh Walī Bahmanī, the founder of modern Bidar. The interior of the tomb is most profusely adorned with paintings of Persian style, which, on account of the richness of their colours and the elegance of their designs, are unique in India. Unfortunately, it is difficult to convey by means of a photograph an adequate idea of their freshness and lustre, especially as the sombre interior of a Muhammadan tomb hardly permits of any photographic reproduction except with the aid of flash-light (Pl. IX). Another feature of the tomb is the inscriptions, which

Bahmani  
Tombs.

Tomb of  
Aḥmad  
Shāh Walī.



are painted in letters of gold on a ground of bright vermillion or of deep blue. The calligraphist has shown his skill in arranging the writings in all the known styles—Kufī, Ṭughrā, Naskh etc., and therefore the inscriptions are of great value for the study of the Muslim palaeography of India. The verses inscribed in the tomb are imbued with a strong Sufic spirit. I quote a few of them below :—

## TEXT.

تا محیط دیده برزد موج عشق      هفت دریا را چو سیلی دیده ام  
نعمۃ الله<sup>1</sup> یافتم در هر وجود      با همه عشقی و میلی دیده ام<sup>2</sup>

## TRANSLATION.

“ Since . . flood-tide of love flowed full on the ocean of my eye,  
The seven oceans (of the world) appear a (feeble) current before  
me.

In every form of creation I discerned Divine Grace (*Ni‘matullah*),  
In all I have seen love and adoration.”

## TEXT.

نعمۃ الله در همه عالم یکیست      لا تجد مثلی و مثلی لا یجد<sup>3</sup>

## TRANSLATION.

“ Divine grace (*Ni‘matullah*) is one throughout the whole world,  
Yet thou shalt not find another like me—nor shall anyone else.”

The façade of the tomb of ‘Alāu-d-dīn Shāh was originally covered with tiles, pieces of which still remain. The work represents various shades of blue, and is quite peculiar of its kind.

By far the most remarkable monument of Bidar is the Madrasah or College of Maḥmūd Gāwān, the minister of Maḥmūd Shāh which was built by him in 877 A.H. (1472 A.D.).

<sup>1</sup> The beauty of this verse is that the poet's name نعمۃ الله has been used so appropriately that it cannot be easily detected by the reader. *Ni‘matullah* whose full name is *Ni‘matullah Shāh Wali Kirmanī*, was held in great esteem by the Barid Shāhī kings. His *Diwān* has been published in Tehran.

<sup>2</sup> *Diwān-i-Ni‘matullah Shāh Wali*, p. 210 (Tehran).

<sup>3</sup> This line has a different reading in the Tehran edition (p. 116)—

نعمۃ الله در همه عالم یکیست      سیدم یکنای بی همتا بود

The date of the erection of the building is contained in the following verses :—

## TEXT.

این مدرسه رفیع و محمود بنا تعمیر شده است قبله اهل صفا  
آثار قبول بین که شد تاریخش از آیت رینا تقبل منا

ه ۸۷۷

## TRANSLATION.

“ This college, with noble and high foundations,  
Has been built as the *Qiblah* of the men of Purity.  
Look at the signs of its Divine approval that its date (of  
erection)  
Can be gleaned from the verse “ Our Lord! accept it from us.”

This building has already been illustrated twice, first by Meadows Taylor in his *Sketches in the Deccan*, and again by Burgess in the *Archaeological Survey of Western India*, Vol. III, but both the sketch of the former and the imperfect photograph of the latter fail to convey any adequate idea of the magnificence and the grandeur of the edifice. I give here half a dozen photographs and a ground plan (Pls. XI—XV),<sup>1</sup> in order to show to some extent its massive yet picturesque outlines, and its beautiful decorations. The front of the building, which was luxuriantly adorned with encaustic tiles of various hues and shades, all arranged in different designs, had two stately minarets at each side, rising to a height of 100 ft. These minarets also were decorated with tiles arranged in zigzag lines, a pattern which lent the building a most attractive appearance. The form of the minarets is worthy of notice, especially as regards the top and the balconies, which are unlike anything else in India, but recall certain prototypes in Turkish Arabia and Persia.

The building rises to three storeys in a most imposing position. Its entire length extends to 205 ft. with a width of 180 ft., which is divided up into apartments comprising the mosque, the library, the lecture halls, the professors' quarters, and the students' cubicles,

<sup>1</sup> Burgess also has given a plan, but it was probably prepared in great haste, and therefore is not accurate.

leaving a space of 100 ft. square in the middle as courtyard. The mosque and the library were located in the front portion of the building on either side of the main gateway. The lecture rooms were in the middle of each of the three other sides, and besides being of considerable length and breadth rose to the full height of the building up to the third storey. Each of these halls has a semi-decagonal oriel crowned by a dome, which has given the exterior of the building a most pleasing appearance, relieving it of much of the heaviness which would otherwise have been observable on account of the long sloping walls, and supporting buttresses at the north-west, and south-west corners. The professors' rooms were in the corners, octagonal in plan, and with shelves for books. The building has excellent arrangements for light and air, and cannot be surpassed on these points by modern structures. The Madrasah was in a flourishing condition in the time of Firishta, staffed as it was by professors and divines from the most distant countries of Asia and equipped with a library of 3,000 manuscripts.

In 1107 A.H. (1696 A.D.) the building suffered great damage from lightning, which deprived it of half of its front and half of the southern wing.<sup>1</sup> Briggs in a note to his scholarly translation of Firishta gives a different version of the ruin of the College; he states:—

“After the capture of Bidar by Aurangzeb, in the latter end of the 17th century, this splendid range of buildings was appropriated to the double purpose of a powder magazine and barracks for a body of cavalry, when by accident the powder exploding, destroyed the greater part of the edifice, causing dreadful havoc around.”

This story however is not supported by contemporary history.<sup>2</sup> Through the neglect of several centuries this superb monument of the Bahmanī kings has fallen into a shameful state of dilapidation, but measures are now being taken to repair it carefully and then have it properly maintained.

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<sup>1</sup> The words خراب شد give the year of the incident.

<sup>2</sup> Vide Khāfi Khān, *Muntakhabu-l-lubāb*, Vol. II, p. 113 (Bibl. Ind.).



Barīd Shāhī  
tombs.

The next important group of monuments comprises the tombs of the Barīd Shāhī kings, which are situated on an elevated plain to the west of the town. These mausolea at one time stood in the midst of elegant gardens with water channels, fountains, etc., to enliven the landscape, and had also charitable institutions attached to them. The happy surroundings which gave the buildings such a noble setting have either disappeared entirely or are only a mass of ruins. The most beautiful of these tombs is that of 'Alī Barīd, the third ruler of the line (Pl. VI). It is an imposing structure, and has an highly ornamented interior. The spécial feature of the tomb is its perfect proportions, which deceive the eye about its actual size. It is square in plan (57 feet each way), with an open arch on all four sides, and crowned by a turnip-shaped dome terminating in a spire, the total height of the building from the ground being 106 ft. The large side openings admit to the interior of the building plenty of light and air, and it is in this respect different from other Muhammadan tombs, where the interiors are generally kept dark and dismal, in order to give them a sombre aspect. The tomb is built of hard black trap up to the drum of the dome, which is mounted with a brick and lime top, probably to protect the building from extra weight. Inside, along the walls, are several courses of exquisite enamel-work arranged in calligraphical devices. These inscriptions are composed in a most elegant style and are worthy of quotation here:—

Tomb of  
'Alī Barīd.

#### TEXT.

ای هم نفسان تا اجل آمد بسر من      از پای در افتادم و خون شد جگر من  
دی تازه گلی بودم و اندر چمن باغ<sup>۱</sup>      امروز فرو ریخت همه بال و پر من

یاران و عزیزان بسر خاک من آیند      وز خاک بپرسند نشان و خبر من  
گر خاک جهان جمله بغربال بپیزند      حقا که نیابند نشان و اثر من

<sup>۱</sup> This hemistich has another reading in the Hyderabad State Library MSS. (Diwān 'Attār, No. 503, folio 36)—

دی تازه و خوشروی بودم در چمن عشق

رفتم بچندان جای که باز آمدنم نیست      هم نیست امیدم که کس آید بسر من  
عطر دلی دارم از درد بخون غرق      حقا که نیاید دو جهان در نظر من<sup>۱</sup>

درینجا که بی ما بسی روزگار      بروید گل و بشگفتد نو بهار  
کسانی که از ما بغیب اندر اند      بیایند و بر خاک ما بگذرند

تفرج کنان در هوا و هوس      گذشتیم بر خاک بسیار کس  
کرا جاودان ماندن امید ماند      چو کس را نه بینی که جاوید ماند

دامن کشان که میروند امروز بر زمین      فردا غبار کالبدش بر هوا رود  
خاکت در استخوان رود ای نفس خیره چشم      مانند سرمه دان (سرمه دان) که در تو تیارود

بانی این گنبد گردون مثال      شاه فرخنده برید نیک خو  
مصراع آخر که تاریخ بنفست      نام گنبد قبة الانوار گر  
ه ۹۸۴

شاه سریر مملکت دین علی برید      چون تنگنای فانی دنیای درون بهشت  
آسوده در بهشت شده از و زای غیب      تاریخ فوتش آمده آسوده در بهشت  
ه ۹۸۷

## TRANSLATION.

“O companions! when Death knocked at my head,  
“I fell down and my heart became gory;  
“Yesterday I was as a rose blooming in the garden (of Existence),  
“To-day I am shorn of all of my plumes and feathers.”<sup>2</sup>

“Friends and relatives will come to visit my remains,  
“And enquire of my remains of my destination and whereabouts:  
“If they sift the earth of the whole world,  
“By Truth! they will not find any trace or sign of me.”

<sup>1</sup> The Hyderabad MSS. (folio 36) gives a different reading of these two lines—

عطر دلی دارم و آن نیز بخون غرق      تا بنگرد این درد دلم دادگر من  
گر حق دلم یک نظر لطف برساند      حقا که نیاید دو جهان در نظر من

<sup>2</sup> This is a case of ‘confusion of metaphors’ in the original.



" I have passed to a world whence I cannot return,  
 " Nor do I cherish this hope that anyone will come to the place  
     where I lie ;  
 " O 'Attar! through grief (*lit.* pain) my heart is weltering in blood ;  
 " By God ! both the worlds have lost all significance in my eyes."

---

" Alas! without us for a long time,  
 " The rose will blossom and the Spring will bloom,  
 " Those who are in secrecy with us,  
 " They will come and visit (*lit.* pass by) our remains."

---

" Rambling about in ambition and lust,  
 " We passed by the remains of many a person ;  
 " Canst thou cherish the desire of living for ever,  
 " When thou hast not seen anyone living eternally ? "

---

" One who goes trailing his long skirts on the earth to-day,  
 " To-morrow the dust of his earthly remains will be scattered to  
     the winds ;  
 " O blind self ! thy ashes will move about in thy bones,  
 " In the same way as eye-powder moves about in the collyrium-  
     pot."

---

" The builder of this heavenly dome,  
 " Is the good-natured king, Barīd, of blessed memory.  
 " The last hemstich contains the date of the building,  
 " Style the dome the Vault of Divine light (984 A.H.=1576 A.D.)."

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" The sovereign presiding over the throne of the kingdom of  
     Faith, 'Alī Barīd.  
 " When he passed away from the narrow street of the frail world,  
 " He found rest in Paradise, and these words were heard from  
     Heaven,  
 " The date of his death is contained in—' Found rest in heaven '."  
     987 A.H.=1579 A.D.

Farḥ Bāgh.

Bidar in its palmy days was adorned with a large number of gardens some of which still survive. One of them, Farḥ Bakhsh (the Abode of Bliss), is situated near the spur of a mountain, where water oozes out from the natural rock. The Hindus had a temple there from ancient times and worshipped an image of the lion-god Narasimha. In 1656 when Aurangzeb conquered Bidar, he destroyed in his iconoclastic zeal the temple, and built an insignificant mosque in its place. One of his generals has set up a long inscription here recording the event. It runs thus:—

## TEXT.

بنا کرد مسجد بجای کنشت بر ابوابش انا فتحنا نوشت  
چون همت والا نهمت خدیو دین پناه مؤید من عند الله ابو المظفر  
محیی الدین محمد اورنگ زیب بهادر عالم گیر بادشاه غازی برانهدام بنیان  
کفر و ظلام و تاسیس اساس دین اسلام مصروف و معطوف گشت - کمترین  
بندگان مختار خان الحسینی السبزواری ناظم صوبه ظفر آباد به تخریب بتخانه  
و ترتیب این مسجد و باغ پرداخت - و بتاریخ بیست و پنجم شهر ربیع الاول  
سنه ۱۰۸۲ جلوس میمون موافق سنه ۱۰۸۲ هجری نبوی مطابق این مصرع تاریخ که :-  
بتکده مسجد شده از لطف حق

بعزایت ملک علام صورت اتمام یافت - و از غایت خوبی و دلنشینی  
مکان به باغ فرح موسوم گردانیده بفرزند دلبند از عمر و دولت برخوردار  
میرزا نجم الدین محمد خلف فرزند سعادت مند میرزا قمر الدین محمد  
متعلق ساخت  
کتبه قمر الدین محمد ابن مختار خان الحسینی

## TRANSLATION.

“(He) built a mosque in place of the temple,  
“ And wrote over its door the (Qurā’nic) verse—‘ *Verily We con-  
quered*’.”

When the exalted mind of the Khedive, the refuge of Religion, supported by Divine Grace, Abū-l-Muẓaffar Muḥiu-d-dīn Muḥammad Aurangzeb Bahādur ‘Ālamgīr, the victorious, was

inclined to, and occupied in, destroying the base of infidelity and darkness, and to strengthen the foundation of the Islamic religion, the humblest servant Mukhtār Khān al-Husainī as-Sabzwārī, the governor of the province of Zafarābād,<sup>1</sup> demolished the temple and built a mosque, and laid out a garden, which by the Grace of the Omniscient God were completed on the 25th of Rabī‘u-l-awwal in the 12th year of the auspicious reign (1082 A.H.) corresponding with the date contained in this hemistich:—

“ *By the Grace of God the temple became the mosque.* ”

As the place was extremely beautiful and charming he (the humblest servant) styled it Farḥ Bāgh (the Abode of Bliss), and entrusted it to the charge of his beloved child, blessed by long life and prosperity, Mirza Najmu-d-dīn Aḥmad, the worthy son of Mirza Qamru-d-dīn Muḥammad.”

“ Written by Qamru-d-dīn Muḥammad, son of Mukhtār Khān al-Husainī.”

Bidar Ware.

The town of Bidar is celebrated for the manufacture of a kind of ware which is styled Bidri-work. The metal is composed of an alloy of copper, lead, tin and zinc. It is worked into articles of most elegant designs, and inlaid with silver and occasionally gold (Pl. Xb). As there is not unfortunately much demand for these beautiful manufactures, the industry is fast dwindling.

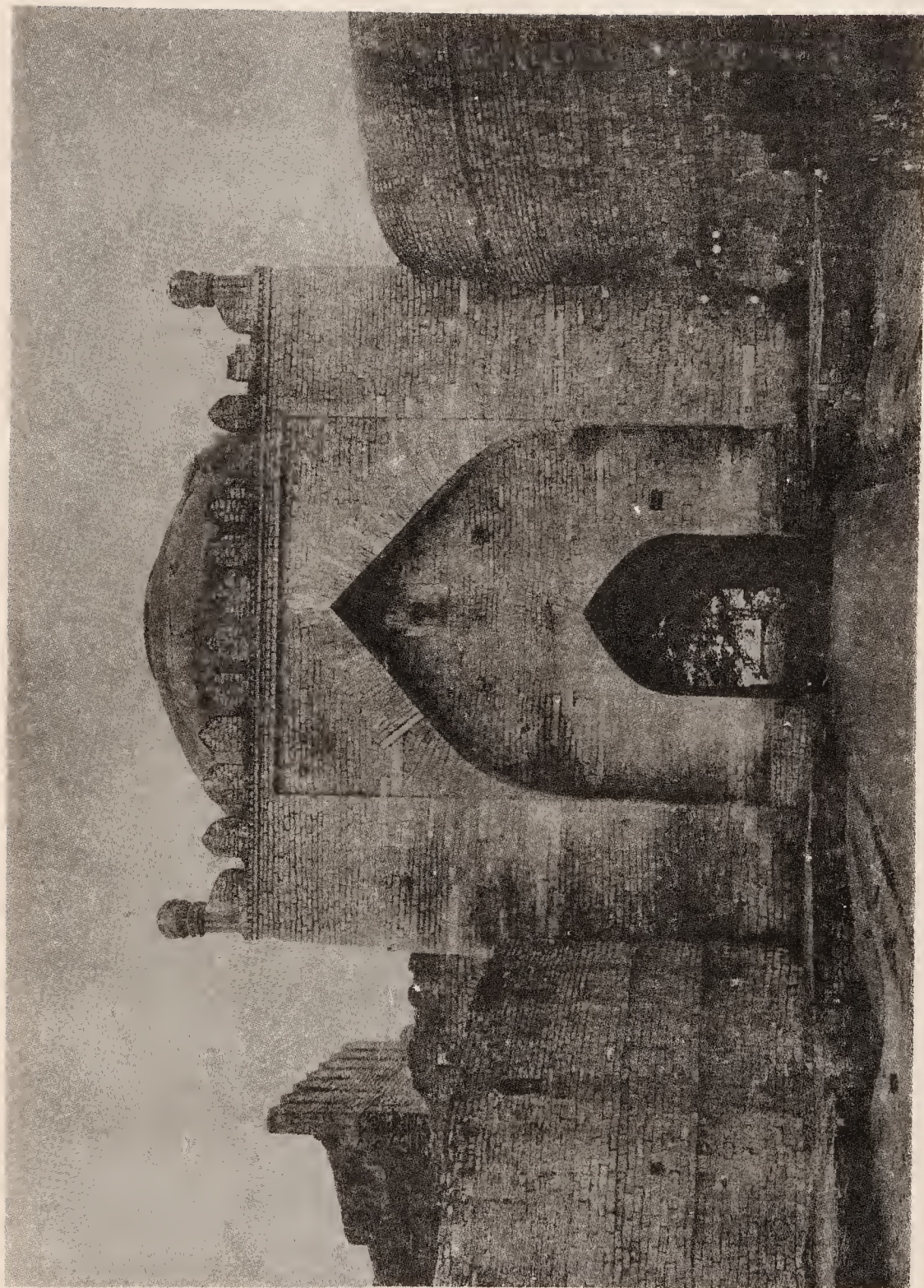
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<sup>1</sup> Zafarābād was the name given to the province of Bidar by Aurangzeb; see *Muntakhabu-l-lubāb*, Vol. II.

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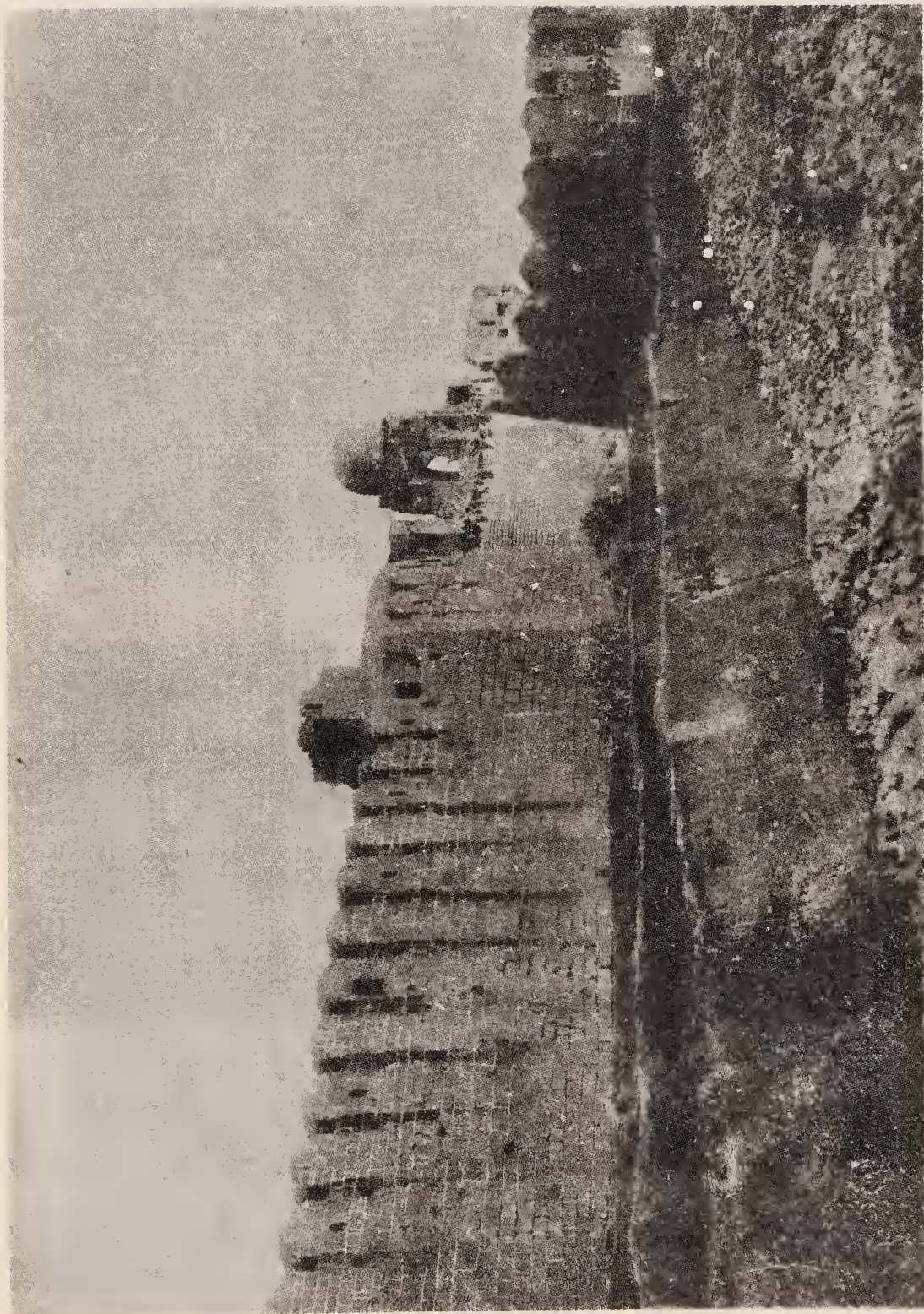




BIDAR FORT. GUMBAD GATE



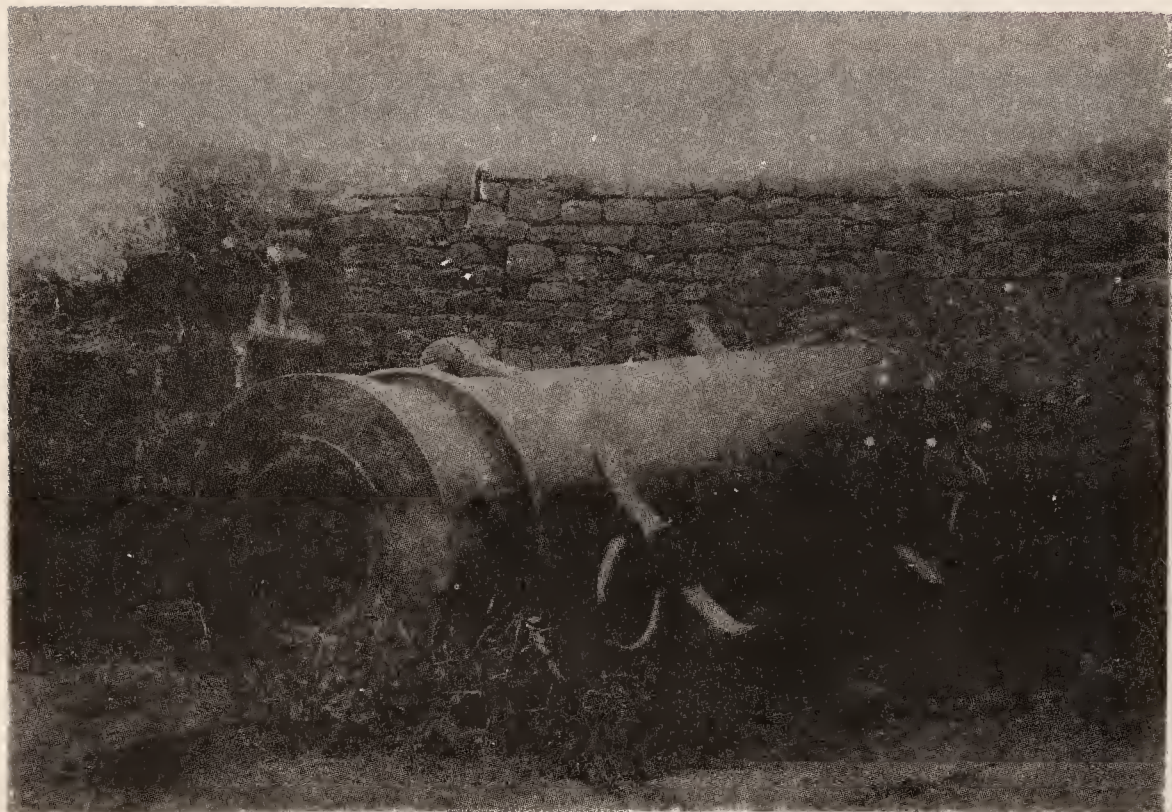




BIDAR FORT: ROCK-CUT WALLS OF TRIPLE DITCH.







a. BIDAR FORT. LARGE GUN.



b. THE SAME. LONG GUN.







a. THE MALIK MAIDAN OF BIJAPUR.



b. THE LONG GUN OF GULBARGA.







BIDAR FORT: RANGIN MAHAL:  
MOTHER-OF-PEARL DECORATION.



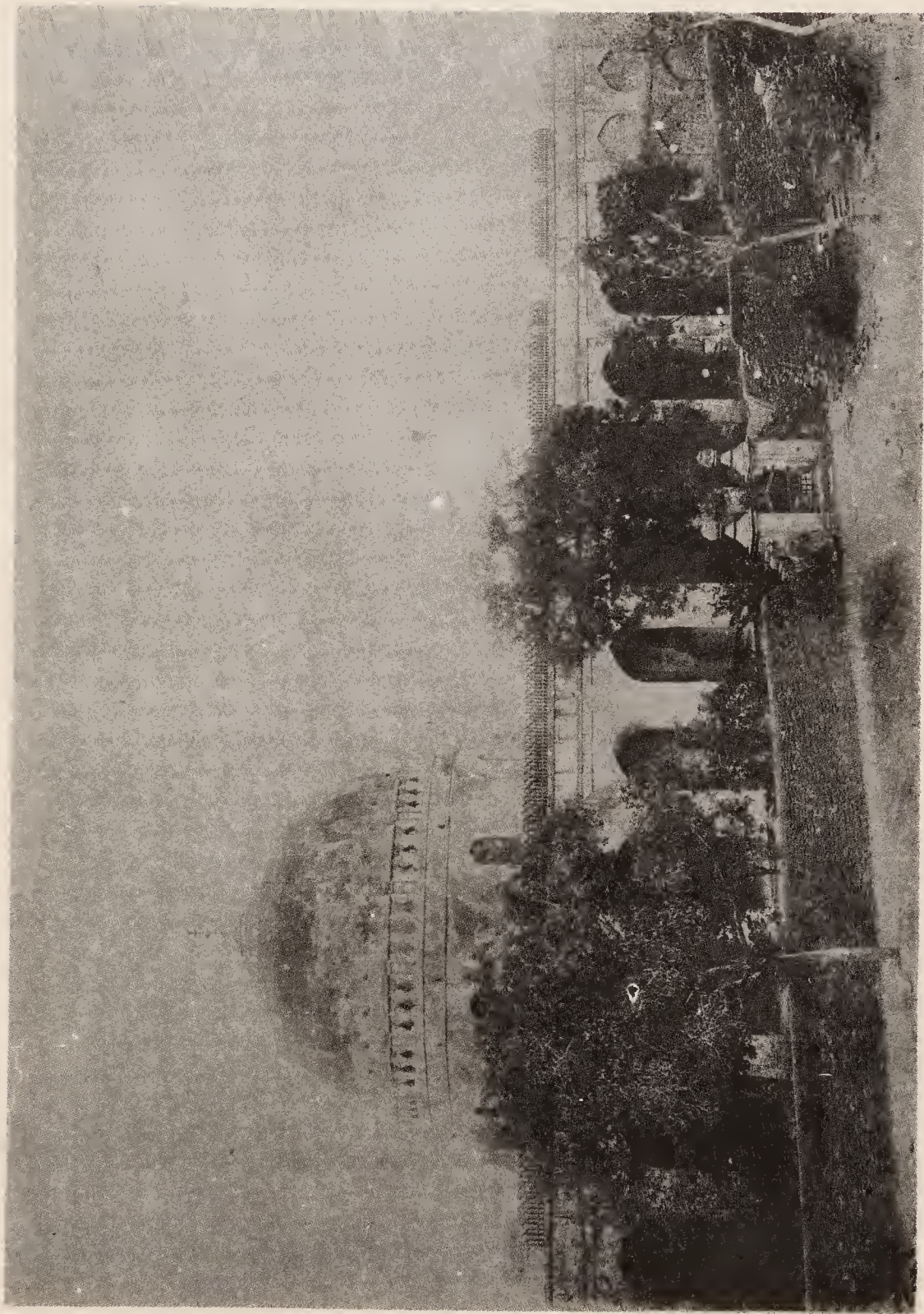




TOMB OF ALI BARID.







BIDAR FORT. SOLA KHAMBE MOSQUE.







TOMBS OF BAHMANI KINGS: GENERAL VIEW.







TOMB OF AHMAD SHAH WALI BAHMANI: CEILING.







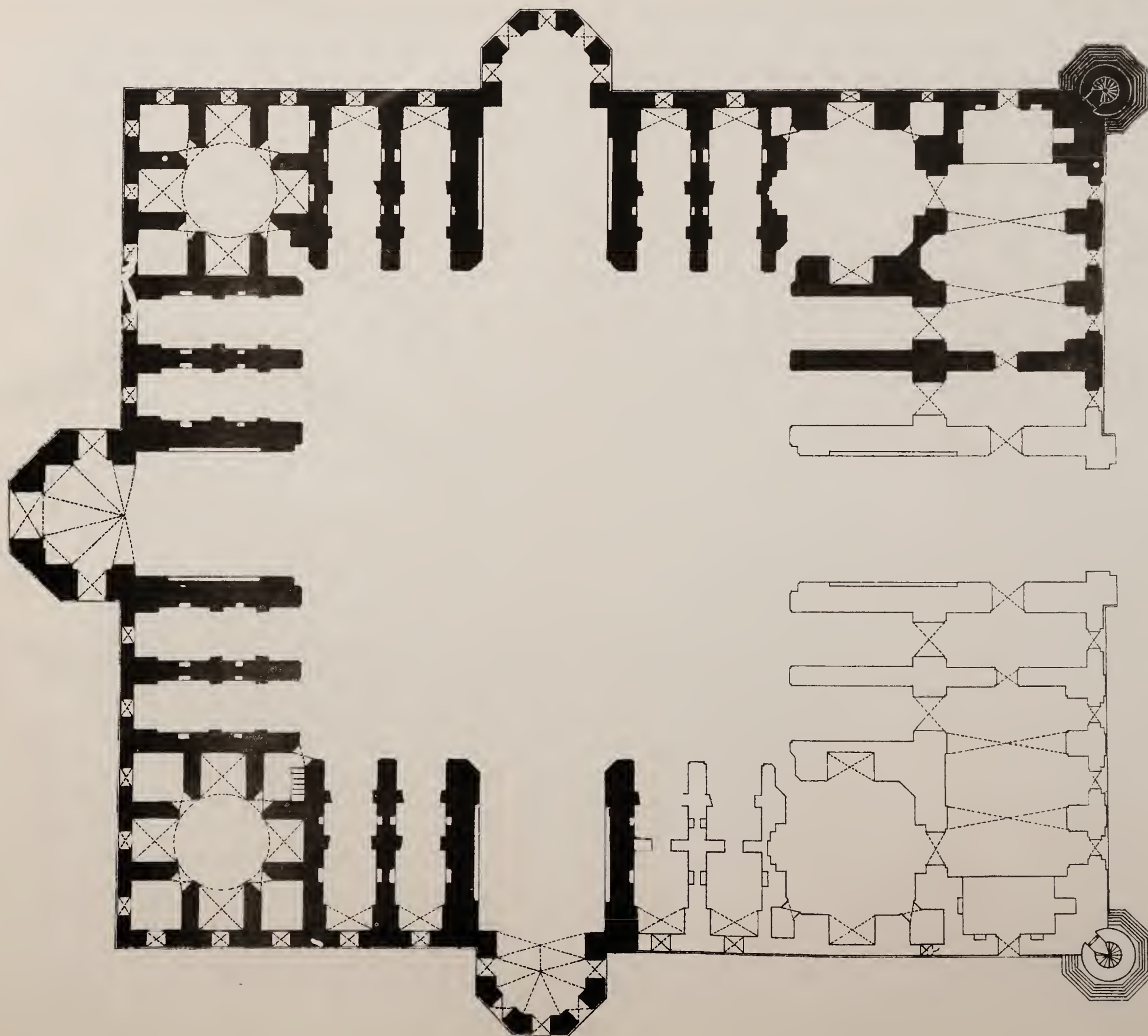
a. BIDAR FORT: EARTHEN GUNPOWDER MEASURES.



b. BIDAR-WARE: FLOWER VASES







GROUND PLAN OF MADRASA.

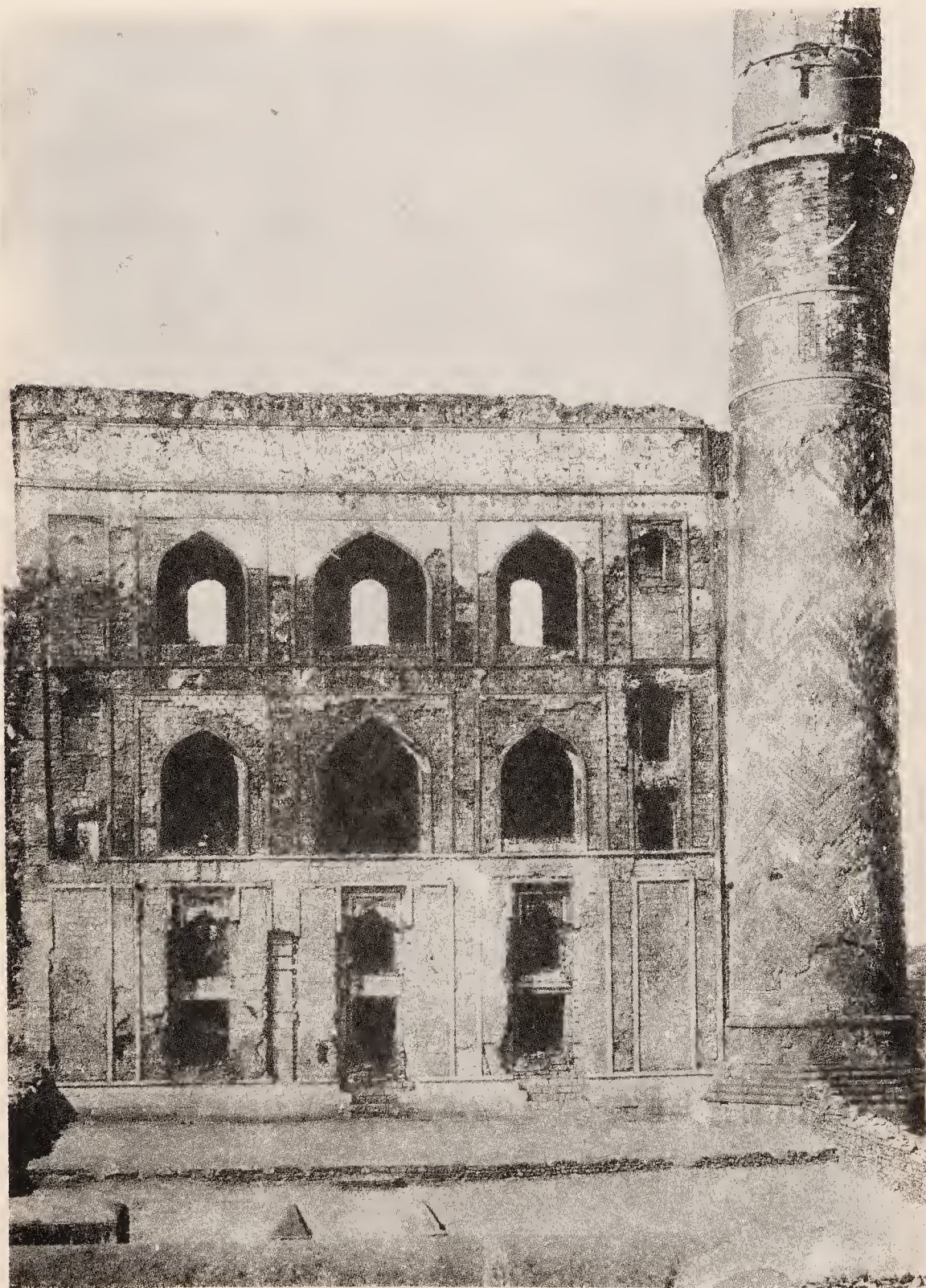




BIDAR MADRASA: NORTHERN END OF EAST FAÇADE.



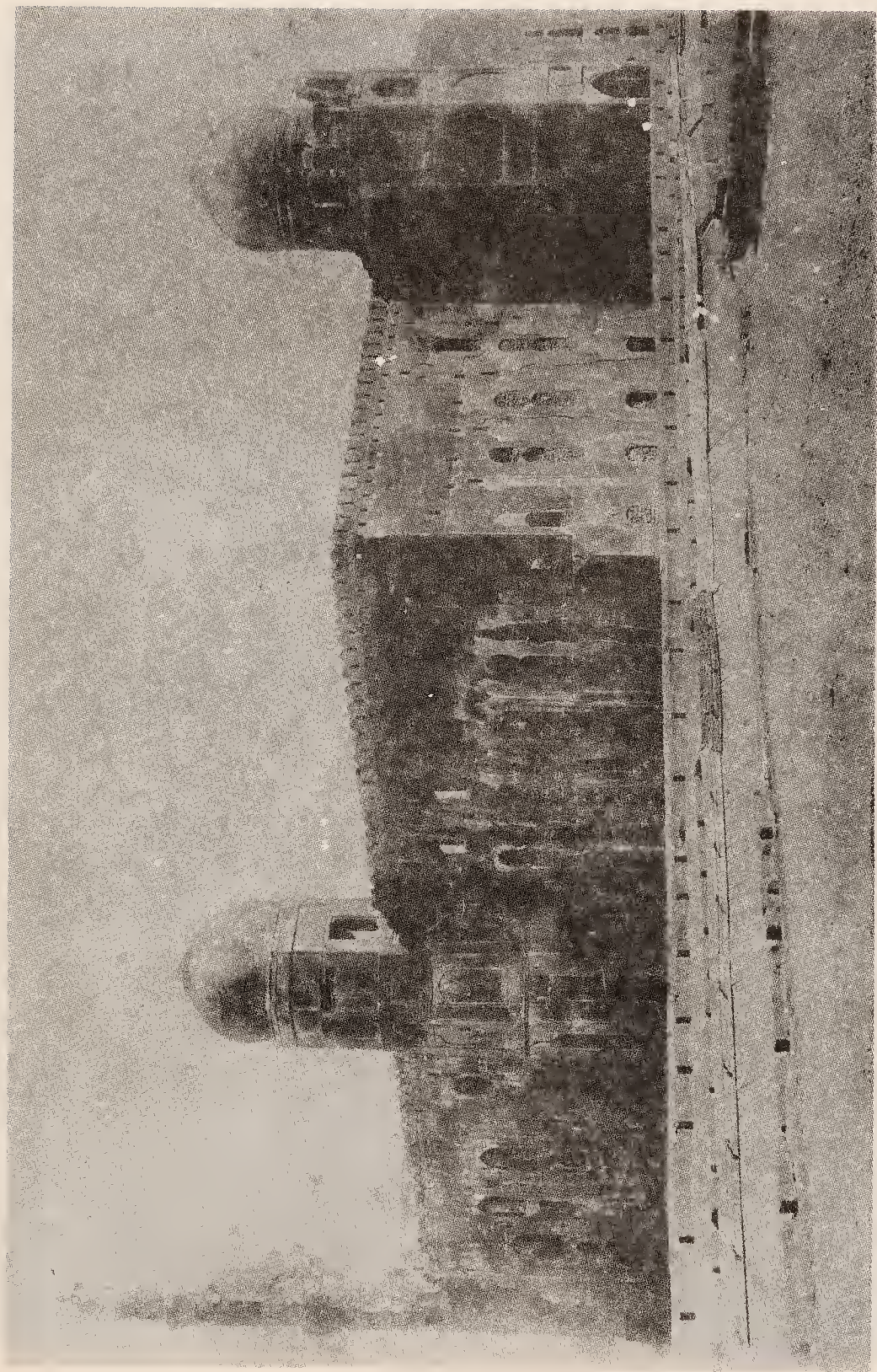




BIDAR MADRASA.  
NORTHERN END OF EAST FAÇADE (DETAIL).



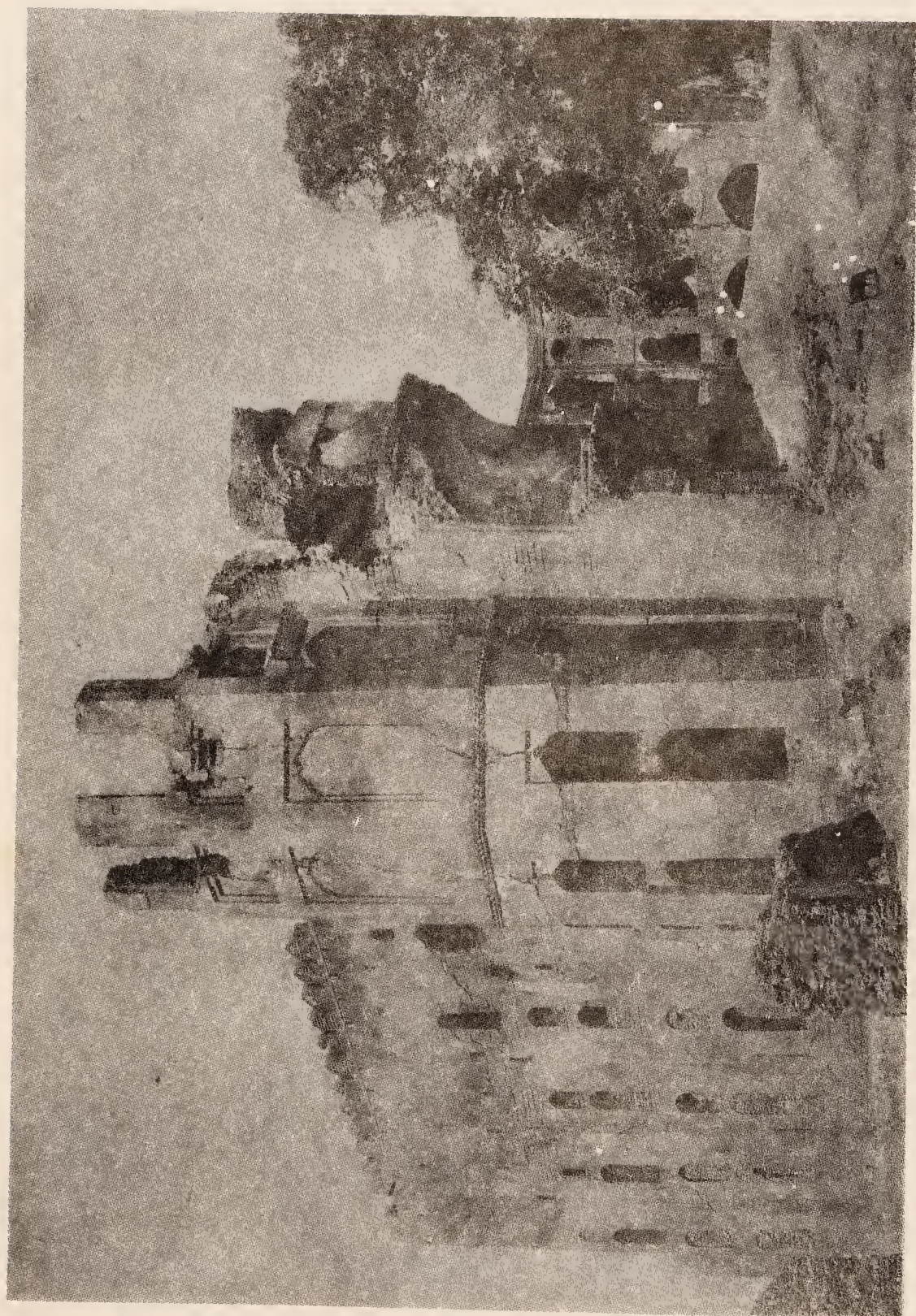




BIDAR MADRASA: VIEW FROM NORTH-WEST.







BIDAR MADRASA. VIEW FROM SOUTH-EAST.













